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The True Woman.

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Edited by Mrs. Charlotte E. McKay.

Vol. I.—No. 9.] BALTIMORE, NOVEMBER, 1871. [Price 5 Cents.

OUR AIM is to advocate and promote to the utmost of our power, all that is truly ennobling and good for woman in the woman movement, but to enter our earnest protest against Woman Suffrage, which we believe would be an evil to her and to the country at large.

An Angel in the House.

How sweet it were, if without feeble fright,
Or, dying of the dreadful, beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening, in our room, and bend on ours,
His divine eyes, and bring us from his bowers
News of dear friends, and children who have never
Been dead indeed—as we shall know forever.
Alas! we think not that we daily see
About our hearths—angels that are to be,
Or may be, if they will, and we prepare
Their souls, and ours, to meet in happy air—
A child, a friend, a wife, whose soft heart sings
In unison with ours, breeding its future wings.
—*Leigh Hunt.*

[For The True Woman.]

Lives and Opinions of True Women.

NUMBER V.

MARY LYON.

BY MRS. MCKAY.

"The memory of the just
Smells sweet, and blossoms in the dust."

There is not in New England, or in any other part of our country, a nobler monument to the memory of a woman than the Mount Holyoke Seminary, in South Hadley, Massachusetts.

A large and beautiful building of brick, five stories high, surrounded with well improved grounds, of a capacity sufficient to accommodate from three to four hundred pupils, with their teachers, always filled with the happy daughters of a favored land, conducted by teachers who have caught the spirit, and whose highest ambition may well be to emulate the wisdom and goodness of its founder; it has now been for thirty-five years in successful operation, the fruit of her labors who may truly be called one of the greatest women, as well as one of the greatest educators of her times.

It was in the *thought* of Mary Lyon that this Institution originated. It was due to her indefatigable and prayerful efforts that her ideal was so fully realized.

"The buildings," says her biographer, (the late President Hitchcock, of Amhurst College), "were all planned by Miss Lyon, not, indeed, without consultation with others. This was a great labor, and severely taxed her powers, yet so well was it done that but few subsequent changes were found desirable." The course of study, also, embracing three years, and three classes, was arranged by her. The domestic arrangements, also, the chief peculiarity of which is, that the domestic work is all performed by the pupils,—though it is not in any sense a manual labor school,—was entirely original with Miss Lyon, and though sometimes the subject of severe criticism, they have stood triumphantly the test of a usage of more than thirty years. In the preface to the memoir of this remarkable woman, President Hitchcock says: "Having known her intimately for thirty years, I imagined that I was well acquainted with her character; but the examination of her life has developed new traits, and given me a more exalted opinion of her than I ever before entertained. Personally I feel truly thankful that I have been called to scrutinize a character so worthy of imitation. Rarely, if ever, has any other uninspired history made me feel so much the defects of my own motives and actions, or made the retrospect of life appear so meagre and unsatisfactory." Elsewhere he says: "We are amazed when we look back at the amount and magnitude of her labors. Very few females have done so much for the world while they lived, or left so rich a legacy when they died. I cannot, therefore, believe it is the partiality of a personal friendship which leads me to place Miss Lyon among the most remarkable women of her generation.—Miss Lyon seems to have come into the world for the express purpose of lifting to a higher place the educational interests of her sex. To train girls to fill successfully the relations of wives and mothers was the all-absorbing subject of her thoughts, and the motive power of her life. Miss Fiske, who was associated with her at South Hadley, and whose own life was given to the elevation of women in her native land and in Persia, says: "She sought earnestly to raise woman to the place she believed God designed her to occupy, and as fully believed man would give her, if she proved herself worthy of it. She believed that in some things which are not necessary to enable woman to fulfill her varied and extensive duties, her strength of intellect is not equal to that of the other sex, but that in other things no less noble, and equally important for the good of the world, she excells. She did not talk of 'woman's rights,' and said little of 'woman's sphere,' but she did love to dwell on the great work God has given woman to do; and she was convinced that to do that work she must be well educated." She longed to see woman's mind better trained; to see the public making as liberal provision for their daughters as their sons. "Oh, how immensely important," she would say, "is the preparation of the daughters of the land to be good mothers! A suitable preparation for this will fit them for any other station."

Mrs. Bannister, with whom, as Miss Grant, she was associated in the early years of her life as a teacher, and for whom her devoted love is one of the most beautiful illustrations of her character, says: "While Miss Lyon lived the subject of Woman Suffrage was not agitated. I have no evidence that she ever thought the giving of the ballot to woman as one of the things possible, but one of her strong reasons for desiring to have the minds of young women enlarged by education was, that the influence of wives, mothers and sisters might be salutary over the men who are to guide the ship of State." It was not until after she had spent several years in teaching in different schools, always with wonderful success, that she formed the idea of a permanent seminary for young women. The want of permanency in all the schools of that day, afflicted her. So, with nothing to draw upon at first but her innate force of character, and an unshakable trust in the guidance of an overruling Providence, she set about building, in her own words, "a house to the Lord." To accomplish this no toil or sacrifice seemed too great. "Feeling that the cause was the Lord's, she was willing to make herself of no reputation for its advancement. Certain that her feet were on a rock, she stood firm, and fearless of sinking."

"We will begin," she said, "and when it shall be seen what is the manner of our building and the ordinances of our house, may be the wise hearted will give us of their treasures, till we can finish building the house of the Lord." Gradually her courage, zeal and enthusiasm in the work communicated themselves to others. The rich gave of their abundance, and the poor of their penury; her former pupils sent gifts from distant homes, wise men helped her with their counsel, and after patiently submitting to much reproach, and many rebuffs and disappointments, she saw the noble work accomplished. But it was more than a year after the laying of the corner-stone before the seminary was opened for the reception of pupils, and no human pen can record the labors of that year. At one time she was on the ground, watching the growing edifice; at another, making arrangements for its furnishing by writing letters and circulars. Often she made fatiguing journeys in stage coaches, and went from

town to town soliciting funds. She would describe to her friends her feelings as she stood at the door of Deacon Safford, in Boston, to whom she had been advised to apply for help. "Between the ringing of the door-bell and the response, I tried to roll all my care upon the Lord, and be willing to receive not one encouraging word, if so my God might be most honored. But he was better to me than my fears. I found in Mr. and Mrs. Safford hearts all ready to enter into my plans. God had prepared those hearts." At this point she would perhaps be able to go no farther, but presently add, "How faithful is our God!" Then of Deacon Porter—"I had two days of prayer before I could even see him to talk with him, but now, don't you think God has given us in Mr. Porter the very best man His store-house could furnish?"

Thus, at length, the building stood, in all its fair proportions, ready for occupancy. For twelve years she watched over the seminary, its presiding genius and guardian angel, attending even to the minute details of its domestic affairs, and then, after a short and painful sickness, death intervened and deprived it and the world of one of the loveliest spirits and brightest intellects that Heaven ever sent to bless mankind. To her heart-broken teachers and pupils "it seemed like the blotting out of the sun from the heavens at midday."

But the good which she did lives after her, with an ever-increasing power.

Of the three thousand pupils who had drawn inspiration from her lips and her life, hundreds have gone into every quarter of the globe. Several large schools in different parts of the country have been modelled after Miss Lyon's plan, under the direction of Holyoke graduates, and the girls' school in Oroomiah is also a daughter of Mt. Holyoke.

If we seek for the secret of this eminently successful life, we shall find it in no adventitious circumstances of birth, position, wealth or worldly influence. The first fifteen years of her life were spent in her little mountain home, in Western Massachusetts, where she early learned to assist her widowed mother in the care of her seven children, "helping to spin and weave, to make butter and bed-quilts." Then for several years she was her brother's housekeeper, performing all the work of the farm-house. At seventeen she began her work of teaching, at a salary of seventy-five cents per week, to which was added her board with the parents of her pupils. At twenty-four she had saved enough by teaching and from the small patrimony that she inherited, to be able to spend a few months at an academy in Byfield, under the charge of Mr. Emerson, to whose instructions she always referred with tender gratitude. Then she was associated in several schools with Miss Grant, and afterwards, for four years, at Ipswich, when the idea of a permanent institution for the thorough intellectual training of women took possession of her mind. Her life was eminently unselfish. While giving herself entirely to her pupils at the Mt. Holyoke School, she could never be persuaded by the trustees to accept more than two hundred dollars salary per year. "The leading motive of her life was the simple desire to advance God's glory and man's good. The controlling influence of *Christian benevolence* was the grand secret of her success."

An eminent divine says of her: "She had a wonderful power to control the minds of others, and it was often done without your suspecting it, nay, in opposition to strong prejudices. Before you were aware her well-woven net of argument was over you, and so soft were its silken meshes that you did not feel them. You saw that the fingers of love and knowledge had unitedly woven that net."

As a teacher, she was distinguished for her ability to communicate her own enthusiasm to the minds of her pupils and for the thoroughness of her instructions.

At one of the annual examinations of Mt. Holyoke Seminary, when the senior class had just recited to Miss Lyon, in Butler's Analogy, the following conversation was overheard between two Presidents of colleges, who were on the platform: "How happens it," says one, "that these young ladies recite in Butler so much better than our senior classes?" "I don't know," was the reply, "unless it be that they have a better teacher."

On the unpretending monument of white marble that stands over her grave, is inscribed this sentence, from the last words uttered to her beloved pupils: "*There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it.*"

[For The True Woman.]

Female Suffrage is to be Opposed on Principle, and Not as a Matter of Expediency.

By Mrs. Dahlgren.

We see in the public prints, and it is asserted by leading advocates of Female Suffrage, that this change is "bound to come, and we may as well go for it now as any time."

The defiant tone of this assertion is indicative of the movement itself. It is said of Pyrrhus, that having heard Æneas utter unworthy sentiments, he made this remarkable reply: "May it please the gods that *our enemies* follow this doctrine."

And so we would say, in reply to this doctrine of *expediency*, as applied to Female Suffrage, we willingly concede the theory, "that we may as well go for it now as any time, to *our enemies*," but we claim in behalf of our own noble cause broader ground.

We do not feel "bound to let it go" to "sow the wind and reap the whirlwind." We do not yield to Satanic forces without a struggle, when they threaten the very destruction of law and order. A distinguished statesman and philosopher has said: "Sophisms produce revolutions, and sophists are succeeded by hangmen." Now, no sophisms are more dangerous than those which grant to revolutionary and destructive forces *a victory in advance*. Such sophists may well fear to behold the hangmen of mob-law verify their sophisms. It is probable that the greatest danger we have to meet on this issue is the fact that even many of our best men view this subject in so superficial a light as to suppose it only involves a question of expediency. They do not seem to understand that a principle is at stake. Now, so long as this mistake is made, we are really in danger of having Female Suffrage forced upon us at any time. Because, even if this measure is inexpedient to-day, new issues may arise which will make it expedient to-morrow. In this way we may never rest secure against this invasion of the home-life. Let us rather consider that so demoralizing a change would inevitably subvert *the very principles* which underlie society.

On this ground must the battle be fought, and here we have the triumphant hosts on our side, who do and have sustained, a long struggle against error in all her protean forms. Let us not forget that we uphold a cause which has its reason in the very nature of that order established on earth by God himself. Then may the winds and waves of popular excitement, incited for political and partisan purposes, beat in vain against our citidal.

Yet, let us, from our stand-point of *principle*, be admonished by these blatant assumptions of political tricksters, and not undervalue the danger. It is this. This cry for Female Suffrage is one of the revolutionary tendencies of the day. It involves the entire destruction of the established order, and we must recognize in it a destructive power.

Now, all *aggressive* movements, no matter how insignificant in themselves, are dangerous, and should be checked.

The downward tendency gathers terrible strength out of its own impulsion. The law of gravitation governs the moral as surely as the physical realm. History constantly shows us, nations as well as individuals, suddenly hurled with tremendous and irresistible sweep into an abyss towards which they had gravitated. "*La pente glisseé*" is more to be guarded against in a republic than under other forms of government. In fact, this tendency is already so apparent that we ought to ask of God to be merciful to us as a nation; for *in this direction*, if we fail, lies our ultimate downfall. *The elective franchise*—a power of untold good in the hands of true and brave citizens—is the vengeance of the Lord in the hands of the corrupt and the ignorant. So far the women of the country act as a *reserve force*, and a skilful statesmanship would con-

tinue to use them as such. The time may come, which God forefend, when ignorant, turbulent masses of men, armed with the elective franchise, may threaten to engulf our ship of State. Nor will she then be saved, except as firmly anchored on the purity and the *modesty* of our women.

But tear asunder the ties which create this *counterbalance*, and press this added weight upon the already existing danger, remove the last clog of the swift-rolling wheel, and we shall all, involved in one common madness, rush together into a sea of perdition. We have heard some men say, "Let us try the *experiment*, and if a failure, we can revoke it." This is simple folly, and would be a double tyranny; an oppression to force suffrage upon us, and an injustice to take away a power once conferred. Nor could it be done. Once given, this status cannot be restored—that is, *peacefully restored*. This slavery once enforced upon us, and only that sword of blood and carnage, so recently sheathed, could again cut the Gordian knot.

Most of the originators of this movement are of a class of agitators. Some good people are so wedded to ease, that they would cry "peace at any price." We would say to such, that the only way to win a peace with these restless spirits, is to fight it out. Their name is "legion." Nor will they be exorcised until our weary hearts are laid at rest.

One set of these agitators are constantly comparing the cause of Female Suffrage with the old anti-slavery cause, and they predict for both the same result. They say that the women who protest against Female Suffrage are "re-enacting the rôle" of those "slaves of the South" who were content with their masters."

Every good, true woman, may well feel pity for those who are so enslaved, that they know not where true honor lies. The elective franchise can give no freedom comparable to that honored place woman now holds. But as to the comparison sought to be made between the woman question and the negro question, none can exist. Our women are neither held as slaves, nor in any condition of servitude, as we have already sustained, in a previous article, touching this very point. Nor can there be any comparison as to the effect of the elective franchise, as upon the negro and upon woman. Whatever dangers may have, or do beset the first, we must hope that these dangers may, in a measure, become lessened, if not removed, by the action of time and concurrent circumstances.

But in the case of woman the evil effects resulting from such a change would *increase*. Nor could they ever in any manner be met. And why? Because we shall, in granting suffrage, violate God's ordinance with regard to the very constitution of society. We have heard an eloquent woman say, that the "*first appeal*" the Suffragists make, should be "to the Almighty." Let them appeal *to Him*, to reverse or set aside that barrier of sex which He has created. And only when having gained this audience before high Heaven, may they besiege the tribunals of earth.

Just so surely as we supinely yield to the political machinations, to the destructive and aggressive forces now at work, is Female Suffrage "bound to come;" and when we have thus yielded, then acting on the same principle, let us close our churches, bid those who preach the Gospel be silent, let our daughters desert our homes because the tempter lures, let order sink back into chaos, and then let frenzied change hold her saturnalia, and enthrone her Goddess of License.

The Political Life for Woman.

By Mrs. Dahlgren.

That the women who call themselves "strong-minded," and who ask for the ballot, are simply seeking political power, becomes more and more evident. The question with these agitators is not as to what tends to elevate, purify or ennoble woman. Such are not the schemes, the plans which call forth their unceasing efforts, and lead them, undaunted, to brave every difficulty. Were an angel from heaven, luminous and glorious, to announce to them beneficent methods for the highest development of our sex, and he held not in his diaphanous hand the ballot, our suffragist would turn away disgusted. The ballot, then, is literally the golden apple of the tree of knowledge, which these modern Eves are determined to take. It is the old story of absolute wilfulness. Clearly, then, the first fallacy is the mistaken idea with regard to the elective franchise.

They assume this to be a natural right for humanity. The fact is, it is only a method for government adopted—the greatest good for the greatest number forming the underlying principle.

The true question to be discussed is, will it conduce to the best general interest of the country to have woman assume the political life? So many and so various are the avenues of industry, of art, and for cultivation already open to woman that it is manifest that this whole contest, now being so bitterly waged, is merely a struggle to enter the political arena. There is no issue outside of this. Thus we find among the women who oppose female suffrage most strenuously those who have hitherto led the way in education, in benevolence and in literature. Such pioneers as Almira Lincoln Phelps, Catharine E. Beecher and Anna H. Dorsey certainly ought to understand the true scope of woman's career. Outside of a lust for political power, all other reasons for this movement are groundless.

We are told that women will become more worthy and less frivolous with the ballot in their hands. We blush for such specious reasoning. If the grave and sacred trusts now conferred upon women fail to make them earnest thinkers, how much less can we expect them to improve through an abnegation of these very duties? For women cannot, without a sacrifice of much that is deeper, broader and holier, follow the boisterous life of a politician.

Of the same kind of fallacy is the promise made that gambling, drunkenness and all manner of social evil will be eradicated when women vote. Now, women cannot be held as universally exempt from all vice themselves; and if they are to a degree purer than men of the same class, it is in a measure because they are screened by wholesome conventionalities from much of the temptation incident to the freer and more exposed life of man.

Where women exert the home influence for good, their mission is then perfectly filled. Such women do not need the ballot as a power, while others would misuse it. We ourselves have but little faith in legislative enactments as evangelizers. We would prefer to listen to the missionary rather than to the legislative voice in such matters. Let women practice and preach sobriety and virtue, and men will sooner and better learn these lessons from them. When women leave their homes, run about the country, parade in processions, and forget the sacred home-life, they demoralize themselves and men, too. But, happily, most women understand, at least by intuition, the excellence of the conventionalities which hedge them around, and have been built up for their protection. In barbarous times, when woman was put on an equal plane with man, she was doomed to a state of subjection, on account of her physical inferiority. Thus custom, and laws, and religion have assisted to erect barriers for her defence. In this wise she has grown to have the full liberty that she now has, to carry out her grand mission, and influence unchecked the destinies of humanity.

The terrible communism which has ensanguined Paris should cause us to arrest every incipient stage of the movement in this country. God forbid that our women should be the first to break down all the barriers raised by the benevolent consideration of man as their defence!—*Washington Patriot.*

The difference of the sexes is a difference of equality, and the equality of the sexes is not an equality of sameness, but of diversity. "Their diversity is the ground of their unity." Each has peculiar excellences of mind and disposition that are not possessed by the other, which are incommunicable, from one to the other, and which render each attractive to the other. This distinction of character has its foundations laid in the inmost soul.—*W. B. Haydn.*

There is an early device of the Christian Church which represents an ox standing between a yoke and an altar with this inscription, "Ready to serve, by labor or by sacrifice.

The True Woman.

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New Subscribers will receive all the back numbers of The True Woman, beginning with March.

It is gratifying to know that there are, not unfrequently, in various parts of our country, large gatherings of women, for purely womanly purposes, where no sound is heard of "Woman Suffrage," or woman's political rights. There are a large number of women in the country who have taken in hand the right to work for the glory of God and the good of the race, and who are neither troubled themselves nor trouble other people about their political status. Such women, in connection with the denomination of Christians to which they belong, or banding together in a union of different denominations, congregate at times by thousands, their special object being to take counsel for doing Christian work for women in lands less favored than our own.

Such a meeting was held a short time ago in Salem, Massachusetts, called by the Woman's Board of Missions, in connection with the meeting of the American Board of Commissioners for Foreign Missions.

The large Church was literally packed with women full of interest and enthusiasm in this important work. The conduct of the meeting, prayers, addresses and reports of Missionaries were all by women. Indeed, there was not a man to be seen within the walls. It was composed of delegates from many different States, showing great success and progress in the work.

We have also a report from the "Ladies' Physiological Institute of Boston," which has a membership of several hundred ladies, who meet at stated times for scientific purposes, the discussion of subjects bearing on the physical welfare of families, and listening to the best lecturers on physiology and kindred topics. We are informed that a large majority of these ladies are well satisfied with their present political status.

The true men and women of Massachusetts are to be congratulated on the prospect of soon receiving as their Governor Hon. Wm. B. Washburn, who has already filled many important public offices, and for several years that of representative in Congress. We believe that should the question of Woman Suffrage come up for discussion in the next session of the Massachusetts Legislature, the true women of the State will find in him as faithful a champion as they found in Speaker Jewell last winter.

Senator Carpenter has written a very able letter to Theodore Tilton, in which he argues that the right to vote and hold office is not guaranteed to women under the Constitution of the United States; "that the Constitution, deriving its authority from the will of the people, *must be construed as it was understood by the people at the time of its adoption.*" He goes on to say: "Had the Fourteenth Amendment stopped with the first section, I think the right of all citizens, black and white, male and female, would have been secured." * * * But the second section of the Fourteenth Amendment puts the matter at rest by clearly recognizing the power of any State to exclude a portion of the citizens from the right to vote.

The Fifteenth Amendment is equally damaging to the right of female suffrage. The Fourteenth Amendment recognizes the power of a State to deny the right to vote to any citizen *for any cause whatever.* But the Fifteenth Amendment narrows the power of the State in this particular so far that such exclusion cannot be made on account of *race, color or previous condition of servitude.* In every other particular the power of a State to deny the elective franchise to its citizens is as broad as it was before the Fifteenth Amendment was adopted." He adds: "I have no doubt the courts will take this view of the subject."

The *Golden Age* and its editor, T. T., are reaping an abundant harvest of condemnatory criticism. The *Liberal Christian*, after stating what it had hoped as to the *Age*, remarks:

"But we had then no conception of the delusion and folly of which he was capable in the direction of the so-called woman question and the marriage bond. Since his outrage on common sense, in the life of Mrs. Woodhull, we have no interest in the *Golden Age* but to see it go out in darkness and be forgotten, The talents which illumine it only light the way to social ruin and moral decay."

Hearth and Home has also an article entitled "In Memoriam, T. T.," in which the writer eulogizes the Tilton of other days, and then mourns that the light once so brilliant has gone out in darkness. The closing paragraph is as follows:

"We know that there is a pseudo-Tilton who uses the graces of rhetoric to gild the character of a woman about whom it is enough to say that she edits a paper abominable in morals and coarse in its utterances! There is a Tilton who writes insane things about spirits of ancient Greek orators inspiring the meretricious rhetoric of a woman who advocates free love! There is a Tilton who sees a Golden Age in French Communism. But that is quite another affair. We have hastened to pay our tribute to the memory of Theodore Tilton, ere this later and counterfeit Tilton should cause the world utterly to forget the brave deeds of Theodore Tilton, the lamented."

Women's Wages.

The labor which a person offers for sale is a commodity, like any kind of merchandise. Suppose a man and a woman offer each a piece of cloth, or a load of cabbages, for sale; the goods of the one being of the same quantity and quality as those of the other. Would any one pretend there was any "justice" in offering the woman a lower price for her cloth or cabbages than the man for his? The case is precisely parallel, so far as justice is concerned, when the commodity offered is productive labor.

We speak of course only of cases where there is an actual equality in the work done. If a woman does less in a day, of course she should be paid less; if she spoils more material, if in any way her services produce less to the employer, a corresponding reduction should be made. But where she renders a full equivalent to the man's work, why should she not receive a full equivalent to his pay?

Of course it will be said that business shapes itself according to motives of self-interest, that to give as little and get as much as you can is the principle that practically controls all markets. That may be so; and the practical harmonizing of business interests with unselfish regard for right may be a difficult task. But it is a task to be undertaken. It will not do to assert that because things are, they ought

to be; that because women cannot enforce their claim to equal payment with men, there is no justice in the claim.

The plea that a woman's necessities are generally less than a man's, is neither relevant nor fully supported by facts. The reason of her acceptance of lower pay is rather to be found in the fact that she is put at a disadvantage by unjust precedent, and when she seeks work is generally too necessitous to be able to insist on her rights. We honor as a benefactor to her sex the woman who is both able and willing to enforce her just claim.—*Christian Union.*

[For the True Woman]

The Mixed Education Question.

By Mrs. Almira Lincoln Phelps.

Shall schools, colleges and universities be common to boys and girls, men and women? The tendency of the times to radicalism of all kinds is apparent in the attempts now being made to break down the barriers which have hitherto, with few exceptions, existed in educational establishments. To those who have had long experience in conducting such, the mere suggestion of their being made common to the two sexes, must, we think, cause a revulsion of feeling.

The Almighty saw fit to create man and woman different in physical and intellecual forms and capacities, and in their emotional nature. The attempt to decide upon the comparative power or degree of these capacities is futile and profitless. There are men who are physically weak, and women who are powerful in bodily strength; men writers with little logical force; while there are women who wield a masculine pen, and soar high in the regions of thought. There are men who are easily moved to weep, who are overcome by slight obstacles; and there are women who can put forth strong energies to overcome difficulties.

But are these common or are they not exceptional cases? Their very rareness causes them to be noticed. The woman who "could lift a barrel of cider" was spoken of as a phenomenon. The more refined of the sex are not ambitious to be considered as Samsons. The feminine nature shrinks (or once did) from masculine notoriety.

The question which is now agitating society in respect to the proper treatment and condition of women rests on this foundation law of the disparity of the sexes—disparity does not imply inferiority. But we would not attempt to raise the question of equality. Of what use to compare the oak with the rose, the wheat with the corn? We may scientifically consider their different structure and use in the economy of nature, but would not say one is better than the other. God has made them all to fill their respective places in His world, as He formed the crowning work of creation, man and woman.

But to return to the subject of education. Here a vast field opens before us; this is the first time that one, who has written various works on education, has thought of giving her testimony against *mixed educational establishments*, never expecting to see the day when such would be urged upon the public as best for the interests of society. But the *woman question* meets us in varied forms and disguises. Those are "the side issues," which *crop out* in that heterogeneous formation.

It verily does appear about as idle to attempt arguing on this subject of *mixed education*, as it would to reason with one who should insist that children should be taught to stand on their heads rather than their feet; or that we should rest during the day and use the night for labor or business.

There have been in our country a few schools where young men and women were inmates of the same household. Among other scandals we have heard of secret entrances made in dormitories from one to another, &c., &c. To those who would assert that no imprudent associations or other evils arise from thus bringing together young persons of different sexes at their most impressionable age, when passions are strong and reason is weak, we would answer that our own long experience is opposed to such a conclusion—that even a boys' school or college in near proximity to a girls' school is attended with many annoyances, from the tendency to form associations which may prove a life-long disgrace or disadvantage.

Those who argue in favor of mixed schools will fearlessly enter upon the most delicate topics connected with the physical and mental developments of the sexes; they will tell us that boys and girls cannot be too precocious, cannot too early learn the mysteries of their own being! They will tell us that boys and girls, young men and maidens, ought to be encouraged in this knowledge; that it is an evidence of narrow views, and the "old fogyism of St. Paul and Jesus Christ," (we quote from a popular Woman's Rights paper,) to attempt to oppose the freedom of thought and action which is now moving humanity! Such are the profane and vicious teachings of the leaders in the crusade against decency, morality and religion.

Academies or day schools where young men and women recite in classes are not liable to the objections against mixed boarding-schools. In small towns or in country locations where academies could not otherwise be supported, they may conduce to the interests of education. But shall the female seminaries in our country receive boys as inmates? How long would parents continue their daughters where such an arrangement was allowed? As to the *college question*, until it is decided that female education shall, in all respects, be conformed to that of the other sex, we believe the good sense of the community will forbid the removal of the old landmarks.

The writer having, in the early numbers of The True Woman, announced her approbation of the objects of this paper, felt called upon to respond to the editor's request in the September number for an expression of opinion on the educational question. With respect to what has been said by gentlemen in debating upon this subject, "that the education of men and women in the same classes was *bound to come*," let us remember that this is the very language of the *Woman Suffragists*, and we may be assured that this innovation is but one of the "side issues," the steps that are leading to the proposed revolution in the disruption of all social ties.

The great difficulty in this question is to know what are desirable improvements in the condition of woman—what are Woman's Rights? We believe that our general and State governments wish to legislate for the good of women; and those who have long been urging their liberal education and true elevation, are surely not the ones to stand in the way of any laws which would conduce to the true advancement of the sex. The laboring women, too, the afflicted ones, who, by the unjustice or misfortunes of husbands or fathers, are obliged to toil in poverty, who receive scanty wages for labor, disproportioned to the wages of men for the same, let them not be deceived as to their true friends! Of what advantage to them the right to vote at political elections!

May the true women persevere in their works of charity and mercy, laboring as Christian sisters to succor the afflicted, to strengthen the weak, and to raise the fallen. But while we would help the erring ones, trying to reclaim them from the paths of sin, let us not lose sight of the distinction between vice and virtue, or suffer our moral perceptions to become blunted by familiarity with the depraved. May God help us to perform our duty and preserve us from all evil.

Epitaph on a Lady.

Underneath this stone doth lie
As much beauty as could die:
Which in life did harbor give
To more virtue than doth live.
If at all she had a fault,
Leave it buried in this vault.

Ben. Jonson.

Whoever has hold of one link in the chain of truth, has hold of an endless clue.

Fifty American colleges admit women. *College Days.*

NOTICE.

Mrs. Lincoln Phelps, Corresponding Secretary of the Ladies' National Anti-Woman-Suffrage Committee, requests that all petitions to Congress opposing Woman Suffrage, may be forwarded to her by the 1st of December next.

Baltimore, Md., October, 1871.

Woman's Rights.

In the good time coming, when the women have
their way,
And in business, and in politics, assume their
rightful sway;
When each strong minded matron, changes places
with her mate,
And the fathers rock the cradles, while the mothers
rock the State,
When sisters, wives, and daughters, upon their
"rights" shall seize,
In all our daily papers will be notices like these:
"By order of her honor, Mayor Angelina Bright,
The common council in their rooms a meeting held
to-night.
Also the street commissioner, Mrs. Pollyanthus
Brown,
Petitions and remonstrances will hear from all the
town."
Attention, City Foot Guard! commands are on
you laid,
To meet in your fatigue dress, to-morrow, for parade.
Signed, 'Major General Betsey Hill, 1st Sergeant
Jennie Coe.'"
(What jolly fun, to see the girls all marching in a
row.)
"Whereas my husband Isaac, has left my house
and store,
Let no one trust or harbor him, I'll pay his debts
no more."
"To-morrow noon on State House Square, Moll
Brooks, the auctioneer,
Will sell two yoke of oxen, five horses and a steer."
"The steamer Fannie Weston, Capt. Jerusha Drake,
Each Tuesday morning leaves the dock her usual
trip to make."
"Wanted, four women to lay a stone wall;
Three tasty young men to trim bonnets this fall;
A girl for a hostler, a boy for plain sewing,
And several young women to go out a mowing."
"Mr. Hercules Strong, at his fashionable stand,
Fits dresses and cloaks at the ladies' command."
"'And a smart young man,' (a widower may be)
Wants to hire out to take care of a baby."
"In the parlors to-morrow, of the church on — st.,
The gentlemen's sewing society meet.
The church committee some business will speak on."
(Four women compose it, one a she-deacon.)
Thus women will be leaders in business, church
and State.
They'll hold the ribbons, rule the roost, preach,
vote, and legislate;
Run engines, steamers, banks, hotels; in all things
play the boss,
And prove the grey mare, past dispute, to be the
better horse.
Oh, wont it be a glorious thing when that bright
day shall dawn,
Of "woman's rights" and "woman's sphere" to
be a woman born.

M. S. W.

—*Hartford Courant.*

[For The True Woman.]

The Servant Question.

Many of the afflictions of American women no doubt arise from over work, consequent upon the inefficient supply of well-trained domestic help—and yet this is not the whole truth. I venture the assertion that after due allowance for dishonesty and ignorance on the part of servants, patient, persistent effort and conscientious principle can overcome the greater share of such annoyances and discomforts.

In attempting to find where the evil lies, that remedial measures may be suggested, let us ask whence arises the bondage of which complaint is so bitterly made and which threatens to engulph our womanhood in a vortex of care and toil. It is a hackneyed utterance that the demands of society—dress, fashion, and a false education—combine to make woman's life one of servitude, in some respects unparalleled. If this thought has lost its impressiveness by being oft-repeated, it is none the less true, and so long as earnest hearts desire to benefit their sex, it will remain a fruitful theme.

Fashion and the claims of society being but relatively connected with this subject, we will, for the present, consider a false system of education as directly responsible for the condition of affairs that now obtains.

Is it strange that she who graduates from a four-years' course of boarding-school life, as utterly ignorant of the details of practical life as if there were no dinners to be ~~cooked~~ or clothes to be made and mended, is imposed upon by ignorant and unprincipled servants, when at marriage she assumes the oversight and management of a household? Can any one command the faithful performance of a duty concerning which she herself is ignorant? It does not affect the reasoning to say that all women do not become wives, or have the cares and duties of making a home, since, however much we may ignore the fact that the tendency of womankind is toward this end, the history of our race shows it to be true. In the contemplation of this subject practical truth is alone to be considered, and fact will inevitably outweigh theory.

While all women do not marry, neither do all grow to womanhood ignorant of those things most essential for them to know. The advantage such women possess over their dainty-fingered sisters is immense, and a careful study of the life of any woman in average circumstances, who thoroughly understands her duties and systematically performs them, will afford a key to the solution of this knotty problem. I affirm, then, that in order to govern a household, or to manage servants successfully, to say nothing of combatting ignorance and incapacity, a woman must be thoroughly conversant with the minutiæ of housekeeping.

Again, our present system of education is faulty in that, by a process of mental cramming, girls at eighteen are expected to know more of the natural sciences, language, history, music, and art, than did their grandmothers at forty, while they are correspondingly ignorant of practical affairs. Instead of strengthening their muscle and invigorating their bodies with the varied manual employments of housekeeping, (we wish it understood that we are writing for the average American girl, and not for those exceptional cases rarely met outside of cities, which are so fondly cited by objectors) the gymnasium or something less useful is made use of, while the over-worked mother laments the scarcity and inefficiency of help. How many mothers are slaves to their fashionably educated daughters! Who shall say that both would not be better for less of that modern misnomer—an education and more of that practical instruction whereof they shall one day stand in such great need? What a burden would be lifted from shoulders bending with its weight if all the girls now flitting aimlessly through a fashionable course of study were sent home and compelled to share its burdens and responsibilities! One reasonably doubts the wisdom of sending girls or boys to school or college when they have no more desire for knowledge or brains to compass an education than a Fejee Islander—when they are utterly devoid of resolution or purpose in their study.

Do we, then, decry education? Not at all—but instead of the present method of stuffing facts and principles by wholesale into each and every head irrespective of choice, or of ability to master them, and which are no sooner *in* than *out* of mind, would seek to discover the natural aptitude of each individual, and develop that to its utmost,—whether it be for the mystic symbols of language, the unfathomable deeps of natural science,—the entrancing Juno-like art of music and song,—the subtle and delicate ministries of painting and sculpture, or the equally difficult, if less poetic, art of bread and butter-making, sewing, cooking, or any other of the thousand and one branches of industry that falls to woman, where, attempting *all* in in never-satisfying, smattering efforts, she now has credit for supreme inability to do anything well.

Let men and women mock and deride woman's vocation, let them call her a bungling worker, let them bring into contempt the holy duties of wife and mother-hood, let them disparage woman's sphere by invidious and unjust comparison with the result of man's toil, yet what man is there who could stand the rush and turmoil, the constantly changing round from wash-tub to sewing on buttons, from making Johnny's trowsers to bouquets for the parlor, from bread and pastry to calling and company! But are there not hundreds of women who do this, week after week, with never a respite from their marriage day to the journey's close!

Our theory is, then, since much may be learned in a short time by the versatile talent of woman, let girls from twelve to sixteen or eighteen be schooled in those things that pertain especially to woman's work—then, if she have a taste for learning, her mind is sufficiently mature, her bodily vigor established, so that her thought and study will be worth something. Then, should she graduate at twenty-two with health and strength unimpaired, she would be young enough to assume the responsibilities of home-making, or should fate order otherwise, she would be better fitted to wage successfully the struggle for a living, or to meet the harder perils of a life in the lap of luxury. This lightening of the home burdens would serve the double end of making labor honorable and of striking a death-blow to the tyranny of ignorant domestics, to say nothing of the amount of comfort, health, and happiness it would create. To make

labor honorable! alas for the prevailing sentiment that makes it otherwise.

Who is responsible for this? Who ordains that she who earns her living by teaching music is more honorable than she who does housework, other things being equal? Where shall we lay the charge that a woman, mistress of her own house, may work never-so-hard, and still may make and receive calls, be politely saluted and always respectfully treated, but should her husband die and she be obliged to wash or sew for a living, she sinks out of sight, is passed by many without recognition, and may not even sit at meat, where once she was welcomed as a guest? Are these things untrue? Are they too practical, too commonplace? But so is life, and over and over again come these tantalizing questions. How shall we meet them?

I have in my kitchen a girl, who, in point of good sense, lady-like manners, intelligence and refinement, is vastly superior to many young ladies in what we term *good* society, yet alone and friendless she must toil on, for she is poor, and works for her daily bread and the support of a widowed mother; or, perchance, what is often harder to endure, some one ask "Who is she?" and when told, passes on with a very significant "Oh!" Another in "crimps" and slatternly dress dawdles away the morning over the piano or a fashionable novel, while her hard-working father and toil-worn mother pinch and save that she may dress well enough to go in "society." She squanders her time, is vain and selfish, it may be deceitful *therefore*—shall we say it?—Lady Lofty bows and smiles to the charming young creature!

Is it not true, lamentably true? If this sentiment is false, ought not earnest women to make an endeavor to change it? Will you, reader, help in the good work of making personal merit the only standard by which he or she shall be judged?

Say what you will about grades in society, equality of social position, or inferiority of the working classes, it is the feeling of caste, "the respect of persons" and a consequent treatment of them, which greatly complicates the servant question.

It is a favorite Americanism that "all men are born free and equal." How we boast it in our speech and contradict it by our acts! Not a day rolls away but many a heart bleeds at the cruelty and wanton heartlessness of those whose very position should be a guarantee of kindness to those less favored in life, for we are not to be unkind or derelict in our duty from a fear of "being imposed upon," since consequences are not to be considered when once a duty becomes apparent. A calm, dignified benignity and a demeanor which seeks to elevate and encourage, rarely has aught to fear from effrontery. It is only a sham, and pretentious master or mistress, that need fear, for no screen can hide the cheat from the wary eye of a servant.

I affirm, then, secondly, that a kind, considerate *Christian* treatment, that which grows from the practice of the golden rule, will do a great deal to simplify the servant question. Take an interest in your servants, seek to teach them kindly, and though your patience be often sorely tried, the result will well repay the trouble in a majority of instances. If housekeepers would exercise half the patience in seeking to instruct and instil right principles into their help which they must needs have when obliged to do without help, a better condition of affairs would be ensured, and the family be saved the jar and unpleasantness of strange help.

How many women sigh for a wider sphere, for some great field of missionary work, and know not that at their feet lies a work whose importance eternity alone can reveal; that within the narrow walls of their own kitchen are hungry souls waiting to be fed, and who will take from none so gladly as from a gentle and patient mistress! If, then, we are unfaithful in that which seemeth least, how shall the Master say, "I will make thee ruler over many things?" N. B. J.

[For the True Woman.]

Work in the Vineyard.

Chicago in flames! Chicago, the pride and glory of the Northwest, in ashes! Human victims burned to death! Tens of thousands of men, women and children without food or shelter! Loss of property estimated at hundreds of millions!

Such were the messages that had been flashing along the telegraph wires, staring at us from the dailies, and burning into our souls through the week.

As we gathered peacefully in our pleasant place of worship on Sunday morning, it was a relief to our over-charged hearts that one of the first exercises from the pulpit was the reading of a paper, stating that at a meeting of the citizens to see what could be done for Chicago, it had been proposed to make an immediate canvass of the town, offering the opportunity to every family to give according to their ability. For this purpose a committee of men and women were named, who were requested to report at headquarters, and receive orders, early on Monday morning. I was glad to hear my own name read out as one of those to whom was assigned the work of canvassing and soliciting.

Here, then, was something that I could *do*, and by as much as it would interfere with my proposed plans for the week, and be attended with inconvenience and fatigue, by so much could I enter into the suffering of those afflicted ones, and bear my little portion of the loss.

As I was walking home through the common, revolving these thoughts, I heard from a group of young ladies these words: "I am so glad that my name was not on that committee." The voice was familiar, but I had to look hard before I could persuade myself that it came from my friend Nannie, with whose kindness of heart and readiness of hand I had long been acquainted, and, joining the group, I asked, in real surprise, "Did I hear you say you were glad that your name was not on the soliciting list?"

"Yes," said she, "I did say so, and I am glad of it, for I have done so much of that work that I think it is now time for others to take their turn."

"Doubtless," I said, "there should be a division of this labor, so that others may not be eased that you may be burdened, but do you not realize that in such a case as this it is a privilege for each to do a little?"

"But it is so unpleasant to be always begging."

"As to that," I said, "such work as this is not begging. Every one who has right feelings must be glad to give something, and when you call on people to receive their gifts, and put it in the proper channel to reach the sufferers, you confer a favor on them, not they on you."

When I left Nannie at the corner, after some further discussion of the subject, she confessed that she had not before looked at it "in that light."

Our lesson, in the Sunday School, that day, was the House-holder, who went out early to hire laborers into his vineyard. As I sat among my class of young disciples, meeting their sweet, attentive eyes, and scanning their serious faces, trying to make it plain to them that the work which our Lord calls us into His vineyard to do has in it a reciprocal blessing for our own souls, it was quite natural to refer to the work in hand, and to quote the words I had heard on the common.

"Well, I must say," said dear little Jennie, "that I had precisely the same feeling when I heard those names read out."

"But do you not think," said I, "that it is a little selfish in you to be glad that you have no part in this work?"

"No," said she, "I do not. I think I have done enough of that kind of work, and now I like to see others doing it."

"Ah," said I, "it is for just this kind of work that the Lord calls us into His vineyard, and when can we say we have done enough?"

"But this is such a disagreeable work to do, and I do wish, Mrs. J., you could just see the kind of treatment we get sometimes."

"As to the treatment, dear, that is their affairs, not yours. The Lord does not promise to give us always pleasant work to do, and any ill-treatment that you may receive on these occasions is a part of the obloquy that He permits you to bear for His sake. How else can you ever bear a cross for Him, since to be named by His name, and join yourself to His people in the great congregation, is not a cross, but a privilege. What if the dear Lord should take you at your word, and say you must not do any more work for Him? Besides, the appointment to assist in these works

of charity is a gratifying token of respect on the part of our fellow-citizens, who show by it their confidence in our integrity, our capacity, and our willingness to work."

I could see that the water stood in Jennie's eyes, as she replied, "I never thought of these things in this way before. I shall always feel differently about this kind of work."

It is a pleasure to add, that when I went to hand in my report, with the money I had gathered from the willing-hearted, I found Nannie, her face all aglow with benevolence, there before me with her collection, her name having been really on the list, though omitted by mistake in the first reading.

If this should meet the eyes of my young friends, I am sure of two things with regard to them, first, that they will forgive the use I have made of the fruit of their lips, which I know was not the deliberate verdict of their hearts, and second, that they will unite with me in the prayer, "Lord, evermore give us work in Thy vineyard." C. E. J.

Correspondence.

[*From Massachusetts.*]

I have met with some advocates of Woman's Suffrage among the men in New England, but I think they are men who are very well satisfied to have their wives support them. The wife of one told me that she attended to her garden entirely, that she did all the hoeing and weeding with her own hands. Yet she is a person of refinement and cultivation. She has a school that she conducts by the aid of teachers. She is evidently *the worker* in the family. She has had but one child. Had she been giving birth to a child every year or two, she could not have supported her husband with so much ease.

[*Michigan.*]

I have felt so much interest in "THE TRUE WOMAN," that for some weeks I have had a desire to write to you. In this age of newspapers and periodicals, I feel that such a paper as yours, with just such aims and principles, *ought* to be, and *must* be sustained, and should live with an ever-growing usefulness and widening scope.

Book Notices.

SATAN IN SOCIETY. By a Physician. (Cincinnati: C. F. Vent.)

Who the author of this work is we are not informed. He is evidently a medical man—indeed so much he tells us—and one of wide experience, competent in testimony and judgment, and terribly in earnest in regard to the evils of which he treats, and which, in his opinion, threaten the very foundations of society. The various perversions of the sexual instinct; not so much those which violate the civil law as those which are secret, both among the young, and, sad to say, in the family itself, furnish the main topic of the book. Not, however, the mere exposition of existing evils, but the maintenance of the true standard of living in this regard, and kindly, and faithful, and well-sustained words on the whole matter of the transgression, the mischiefs, the prevention, the remedy. It is eminently a plain speaking book.

"A few of the unpleasant'st words
That ever blotted paper!"

is the motto on the title page, and the book is true to its motto, in the sense of uttering terrible truths and warnings in respect to a terrible and wide-spread evil. We shrink at first from some of its statements, and would gladly refuse to believe them, but alas! they are too abundantly substantiated, both by evidence given in this book, and by testimony from numerous and reliable sources besides. We have raised the question, too, sometimes, in passing on, whether the author was not too plain and specific in some of his allegations, but we conclude that the emergency demands that the truth on this subject should be plainly told. People will get round it if it does not confront them very plainly. It is but just to add that we do not find a single trace of low thought or defiled imagination in the author himself, anything indeed but a manly, earnest, faithful dealing with appalling evils, which works with utmost secrecy, but which yet threaten widely and fearfully the health, the happiness, the purity, the true manhood and womanhood of the present generation. It would be pitiful indeed if our American people, who have proved themselves equal to emergencies so various and so terrible, should succumb to a foe so insidious and so degrading; a foe, too, nourished and cherished in their own households and their own bosoms. Husbands and wives ought to heed the warnings of this book. Parents ought to read it. Many in the former relation will see there mirrored before them what it will be mortifying and yet healthful for them to look at. Many in the latter relation will see the dangers, little thought of by most, amid which their own dear children are walking, and the gulf which has swallowed up so many, and which yawns to receive those whom they love so tenderly.

We welcome the book more cordially, from the fact that in several of its later chapters it presents almost identically the same views of woman and her work which we endeavor to maintain in this journal, giving a most valuable estimate of the true sphere of woman, viewed from a standpoint different from our own, and most valuable and extended testimony to what she has done in the past, swaying so often the sceptre, not of political, but of moral power.

We have received from W. A. Wild & Co, No. 1 Cornhill, Boston, a "COUNTING-HOUSE EDITION OF WEBSTER'S DICTIONARY," published by Ivison, Blakeman, Taylor & Co., being an abridgment of Webster's quarto, illustrated with numerous woodcuts, and furnished with various useful tables of money, weight, measure, coins, currency, rates of interest, postage, etc., etc.

It is one of a series issued by the above publishing house, and prepared with special reference to the wants of schools, counting-houses and families; comprising most of the advantages of the quarto in a size more convenient for common use.

Also from the same firm numbers 1 and 2 of a series of six "Spencerian drawing books, prepared by H. Hitchings, teacher of drawing in the English High School, Boston."

The lessons are progressive, and designed to present in the least possible space all the instruction in outline and perspective drawing necessary to be taught in schools.

From Murphy & Co. we have a beautifully executed volume, JOURNAL OF A YOUNG LADY OF VIRGINIA IN 1872, edited by Miss Emily V. Mason.

We feel much interest in learning so directly and from such a source the habits of Virginia girls, when Colonel Henry Lee and George Washington were among their beaux.

LETTER-WRITING is an indirect exchange of thought. Conversation is a personal exchange of life. The obvious decline of the former is a great loss; the notorious decline of the latter is a greater loss.—*W. R. Alger.*

THE more feeble the body, the more it commands; the stronger the body, the more it obeys.—*Rosseau.*

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